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THE

MISSIONARY HERALD.

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TRANSLATORS OF THE BIBLE AT CONSTANTINOPLE.

THE engraving in this number of the Herald presents three translators of the Holy Scriptures into the languages of the Turkish empire, engaged in consultation on questions connected with their important work. In the centre of the group, the late Dr. Goodell sits, pen in hand, pondering the subject of discussion, while at his left, Dr. Schauffler appears speaking, and on his right Dr. Riggs listens, with his hands on opened pages of some critical authority.

When Dr. Schauffler, in 1832, commenced his labors at Constantinople for the Jews of Turkey, a few isolated and defective copies, from old editions of the Old Testament in Hebrew-Spanish, (that is, the corrupted Spanish spoken by the Jews, who were originally expelled from Spain, and which was written in the Hebrew character,) existed amongst the people. The version was very faulty and hardly intelligible, and the Commentaries of Rabbi Solomon Jarchi were bound up with it. Two editions of the Old Testament, in Hebrew and Hebrew-Spanish, and in Hebrew and Chaldee, (Onkelos' Targum) had been published by Holrynger, Vienna, 4to, 1816. In these the Commentaries of Jarchi, the Haphtaroth, the critical commentary called Minhath Shaj, Synagogical Prayers, etc., were appended, making the work one of six volumes, quarto, in each edition.

The necessity of a version amounting to a new translation, and of the publication of the Word of God by itself, was so strongly felt, that Dr. Schauffler's learned labors were early directed to meeting the want. In 1836 he issued an edition of 3,000 copies of the Psalms in Hebrew and the Hebrew-Spanish, in parallel columns. This was received with favor, and so sought after that it was exhausted in a few years. In 1840 he was ready to publish the whole of the Old Testament, and in 1842 the printing of 3,000 copies, in two volumes, 4to, was completed, under his direction, at Vienna. This edition had the imprimatur and recommendations of two successive chief Rabbis; but subsequently the book was anathematized, and its circulation opposed. An edition of 500 copies of the Pentateuch, for the use of schools, was well received, and introduced into many schools as a reading-book. A second edition of the Pentateuch, of 2,000 copies, was printed at Vienna in 1846; and another of the whole Old Testament, of 5,000 copies, was begun at Smyrna in the same year. The cost (ex-

Methodist Episcopal Mission to the Bulgarians, and two Bulgarian gentlemen, Messrs. Slaveikoff and Kastovitch, who have labored together, completed a translation of the New Testament; making some use of a translation made by the Abbot Neophyte, from the Slavic into the Macedonian dialect, and another by Mr. Slaveikoff from the Greek, in the Eastern Bulgarian dialect, and carefully comparing their work with the Servian, Russ, and other translations. The Slavic version, made by Cyril and Methodius in the ninth century, is unintelligible to the common people. The existence of two dialects, and the unsettled condition of the spoken language, surround the work of translation with formidable difficulties; but it is believed that the judgment and literary abilities of this corps of translators will accomplish a version which, with the Divine blessing, will be of greatest worth to the language, and a fountain of saving light to the four and a half million Bulgarians, and other branches of the great Slavonic race.

Mr. Long has just finished the superintendence of electrotyping the Old Slavic and the new version of the New Testament in parallel columns, at the Bible House in New York. Returning to Constantinople, he will resume his connection with Dr. Riggs, and assist in revising the Old Testament, of which a complete translation from the Hebrew has been made by the joint labors of Mr. Kastovitch and Dr. Riggs. The expenditure in Turkey, on the Bulgarian Scriptures, has been from the treasury of the British and Foreign Bible Society.

A complete statement of publications of the Scriptures at Constantinople and Smyrna, cannot easily be made out; but the following exhibits the issues printed by the missionaries of the Board, and mostly prepared by them or under their supervision, from 1840 to 1863: —

Modern Armenian,	37,500
Ararat, or Eastern Armenian,	8,000
Armeno-Turkish,	6,500
Hebrew-Spanish,	23,000
Bulgarian,	4,000
Koordish, Four Gospels,	13,000
Græco-Turkish,	55,000
Armenian, Psalms,	14,000
	161,000

The Koordish Gospels were translated by an Armenian who was a student in the Bebek Seminary, and is now a Protestant minister. The Græco-Turkish and Ararat Scriptures were only printed by the missionaries. Of the total 161,000 copies, there were published at the expense of the British and Foreign Bible Society 100,000; the American Bible Society 54,000; and the American Tract Society (New York) 7,000 Psalms. In addition to the above, printed in Turkey and Vienna, 10,500 copies of the Armenian version have been printed in New York, from electrotype plates of the American Bible Society; and 5,000 copies of the same version have been printed in London, by the British and Foreign Bible Society.

Thus have the above-named eminent scholars and faithful Christian laborers

in carrying out the fundamental principle of Protestant missions, as Dr. Goodell wrote on the day on which he finished his first translation, "been permitted, by the goodness of God, to dig a well in this distant land of which millions may drink; or as brother Temple would express it, to throw wide open the twelve gates of the New Jerusalem for all this immense population." The translations made will doubtless receive improvements hereafter; but they will stand as monuments to an accurate scholarship, a sound critical judgment, Scriptural piety, and unwearied perseverance, in devotion to the noblest of objects on the part of the translators; and as a lamp of divine truth in the lands of Western Asia and Eastern Europe, through coming centuries, as long as the languages employed shall continue to be spoken.

On completing his final revision of the Armeno-Turkish version, the aged and venerable Dr. Goodell wrote thus, in a private letter to his children, under date of February 3, 1863: —

"I now turn my back upon the beautiful country through which I have traveled, and again set my face toward the wilderness, hoping the good Master will see fit to employ me in some way to promote his glory, though hardly expecting it to be so pleasant a service as that in which I have been so long engaged. For the privilege I enjoyed in having that pleasant service assigned me in such pleasant fields, amidst such living fountains, I ought to be unfeignedly thankful. Every truth in the whole Bible, from Genesis to Revelation, has now come once and again directly before my mind, and received my earnest attention. Oh, had I been sanctified through every truth I have translated, as might have been expected, what a good and benevolent man I might have become! But alas! I know only in part, and only in part do I believe and love. That which is perfect is not yet come. And will it never come? Yes, I hope, — not by my work of translation, nor by any other work of mine, but through wonderful mercy in Christ Jesus our Lord, — I have hope that that which is perfect will surely come."

APPROPRIATIONS FOR THE COMING YEAR.

In determining how much shall be set apart for the expenditures of the approaching calendar year, the Prudential Committee have felt that they were discharging a duty not less difficult than important. On the one hand, the wants of the missions are constantly advancing, partly because of their natural and healthful growth, and partly because of the broad and inviting fields which are opening unto us. On the other hand, the financial prospects of the country are somewhat obscured, and long-tried friends do not hesitate to acknowledge their fears.

After a careful survey of the whole ground, the Committee have fixed the appropriations at $525,000. They have not shut their eyes to the "signs of the times" in the business world; but looking at the increase of missionaries within the past year, as also at the constant and most gratifying enlargement of the native agency, remembering the urgent need of additional laborers in various fields, and calling to mind, especially, the recent action of the Board in behalf of China, so trustful, so hopeful, they have felt that they could not resolve upon

a smaller sum. Adding the debt reported at Buffalo, the amount to be provided for will be $529,432.32.

It may occasion some surprise that these figures are so large. But the expenditures of 1863–4 were $522,464.38; those of the following year were 537,001.78; and so long ago as 1858–9, they were $376,418.71 in gold, or about $525,000 in our present curreney. If, therefore, we should disburse the last-named sum, we should simply retake the position which we occupied before the rebellion reduced our missionary force. And, surely, it is not too much to ask that the ground which was held nine years ago, be regained at once!

It will be seen that a material and immediate advance in the *donations* has become indispensable. In 1864–5 the income from this source (that is, from the gifts of the living,) was $440,066.85; in the following year it was $373,051.68; last year it was only $350,672.08. Necessity is laid upon us to arrest, if possible, this downward tendency. For several years there was a painful lack of missionaries; hence the decrease of contributions. Now, however, candidates for the foreign service are much more numerous; and the Committee turn to the churches in the full belief that they will cheerfully sustain every laborer whom the Lord shall call to the work of preaching "the unsearchable riches" "among the Gentiles." Hence, as they cannot safely assume that the *legacies* will exceed $65,000, they ask for an advance of thirty per cent. upon the *donations* of last year.

The Committee deem it altogether unnecessary to argue that the large constituency of the Board is equal to raising the sum proposed. They have a vivid and grateful remembrance of the generous responses which have been made to their appeals in times of financial embarrassment. Indeed, it has become an axiom at the Missionary House, "The question is one, not of ability, but of will." Suppose the churches of the Board were to resolve, "We will give for the redemption of China, year by year, an average of one cent a day for all of our members." Would this sum appear unreasonably large? Should we regard it as transcending the requirements of Him who is waiting to see of the travail of his soul and be satisfied? And yet such a resolution, faithfully kept, would yield nearly $1,500,000!

The Committee beg leave to make the following suggestions: —

1. That churches (and individuals) that contributed nothing last year, make a liberal offering without delay;

2. That pains be taken to render the monthly concert collections more productive, *all uniting in the effort*, and that where an evening religious service has taken the place of the monthly concert, the usual collection in behalf of missions, as is already done in some cases, be taken up from the congregation;

3. That all the churches, as they shall make their annual contribution, endeavor to secure an advance of at least thirty per cent.;

4. That such as can do more than this, avail themselves of their high privilege with alacrity and thankfulness.

THE SITUATION.

The call for sixty-one new missionaries, for the coming year, by the Prudential Committee of the American Board, simply represents the pressing necessities of the foreign field, in order to the healthful enlargement of the work in hand; not so much to occupy new regions, as to strengthen positions in those now occupied, and to enter adjacent fields already explored and open to our efforts. While we stand pledged, by the recent action of the Board at Buffalo, to undertake the evangelization of China, and ask for twenty men to go there, out of the sixty-one, it is with no intention to give up or to contract the work at other points. Certain districts in India, Western Asia, and Africa, have by common consent been left to us. These we hope still to hold and to win for Christ, if it please him; but it is believed that the forty men asked for these different fields may be sufficient for the proper carrying forward of the work in them. The missionary force at these several points will still need to be kept up to the number which will then be reached, by such reinforcements, from time to time, as may be necessary to take the places of those who may be providentially removed by sickness or death.

India is politically and commercially connected with England. There is every reason, social, commercial, political, and geographical, as well as religious, why that country, with the exception of those districts we already occupy, should be left to the efforts of English Christians. But there are reasons which seem to mark China as more especially our field. Our work in Western Asia is already well advanced, and needs but steady support; and Africa seems, in the providence of God, to be kept in reserve for the Christian freedmen of this country. In the Pacific, south of the equator, are found various English societies; while to the north, the work of evangelization has been in great measure completed in the Hawaiian Islands, and its further progress in Micronesia may be left mainly to the Hawaiian churches. The great field left for us is therefore China.

We ask for twenty men this year, for that field. If these can be secured, we may need fifty for the next year, a hundred the year after, and so on till we have taken possession of this great empire in the name of the Lord of Hosts.

Such plans call for earnest work, — for faith, prayer, sacrifice for Christ. They look to a fit thank-offering from the Christian churches of these United States for the wonderful successes of the last few years, and the unexampled spiritual blessings we enjoy as a people. Shall this thank-offering of men and means be rendered?

MORE WORK, MORE MEANS.

During the past year, beside the net increase of twenty-four laborers from this country, more than a hundred new native laborers have been put into the field; sixty new outposts have been taken, and the number of pupils in our theological training-schools increased from 318 to 483. Still greater enlargement of our work is expected the coming year, even without the special efforts in behalf of China. This will call for larger contributions from the churches. The sum asked is therefore in advance of last year's expenditure. It was fixed after

a careful examination of the estimates sent from the different mission fields, and the amount designated for each mission represents the combined judgment of the missionaries on the ground and of the committee at home, as to what is really necessary to the best carrying on of the work of evangelization.

It is not therefore expected that individual missionaries will make *special appeals* for particular objects not embraced in the general appropriations; nor is it desirable that the churches, or individuals in sympathy with the Board, should give heed to such appeals; as funds *vitally necessary* to sustain the general work, which all approve, might thus be diverted to side issues, and sometimes for the aid of objects of doubtful expediency. This of course will not prevent individuals, or churches, having special interest in particular missionaries, from expressing that interest freely, and their wishes as to the manner in which their contributions should be employed; but it is desirable that contributions should go through the regular channels, and so be properly accounted for. A wise economy of means, as well as the best interests of the work, may thus be secured.

THE CHINESE LANGUAGE: — HOW TO ACQUIRE IT.

Just at this time, when the American Board is turning its attention, and calling the attention of young men and of the churches anew to China, and the call for increased missionary effort there, a letter received two or three months since from Mr. Goodrich, of the North China mission, in regard to his method of acquiring the language, and his success in the use of that method, will interest many readers of the Herald. The letter was written with all the freedom of a private communication, in reply to inquiries, and was not designed for publication; but it will not be of less interest or value on this account, and there seems no good reason for withholding its important suggestions from those who may profit by them. There are intimations as to the manner of acquiring a *speaking* knowledge of the language well worth the attention of those who would attain a ready use of *any* foreign tongue; — of value, therefore, to young men going to any mission field abroad. It will be seen, also, that Mr. Goodrich has found less difficulty in learning the language than is generally supposed to exist, and in this regard the letter may encourage some to look to that field of labor who might otherwise shrink from it. And for the further encouragement of such, it may not be amiss to say that Mr. Nevius, of the Presbyterian mission in China, expresses the opinion that nineteen in twenty of the young men in our colleges could acquire the Chinese if they only had a *heart* to do it. The difficulties of the language certainly must not prevent the preaching of the gospel in that great empire. Mr. Goodrich states: —

"I adopted a *child's* method of learning the Chinese language, with this difference, that I took to my books the first year of my life (in China) instead of the fourth or fifth; and in my reading I have still followed a child's method. A child learns the *colloquial first*, — the every-day language of the people, — and when he begins to read, he first learns, after the alphabet, to read pa, ma, cat, dog, horse, &c., — all words of the easiest colloquial. In a similar way I have devoted myself entirely to colloquial phrases and characters. First I learned the *alphabet*

(radicals), 214. About half of them were given me by a lady on board ship, — all she had. It was a great mistake that they were not furnished me in America.

"*Let every missionary who comes to China be provided with a complete list of the radicals.* These he should study thoroughly, — be able to give the number from the *character*, and be able to write the character from knowing the number. This is exceedingly important, as the radicals enter into the formation of all the characters in the language. Mr. Blodget tells me he sent them, several years since, to the Missionary House, and they can be had at the rooms of the Presbyterian Board.

"I would *not* suggest that a missionary attempt much more than this on the voyage. Let him do *this thoroughly*, and come to China with an *appetite* for the language. No matter even about learning the *names* of the *radicals*. You will excuse me for this advice, for which I would have given fifty dollars if some one had given it me, together with a list of the radicals, before I left New York.

"For myself, I learned the first words in Tientsin, and the next in coming up in the boat, with Mr. Blodget, to Peking. After arriving I obtained a cook, and in the course of ten days learned the names of meats, fruits, &c. (eatables), also learned to take the account from him, — altogether not a difficult accomplishment, yet an important *beginning*, as I could talk with my cook after that, and learn a few words from him every day. I also learned from Mr. Blodget the phrase, 'What is this?' and used it everywhere.

"After two or three weeks, I began to ask Mr. Blodget, almost every morning, the meaning of some phrase that had caught my ear in his prayer in Chinese. By this method I was able to understand nearly all his prayer in three months. Sometimes I was afraid I should trouble Mr. B., but my desire to *understand* was so great, that I asked him nearly every day for something that came from his lips. After two or three months (from our arrival) I used to take a note-book into the chapel and note down phrases that caught my ear, and the next day get my teacher to write them from my pronunciation, imitating the speaker as nearly as possible. He never, in a single instance, failed to catch the sentence. We then looked out the characters in the dictionary. In this way I gained quite an addition to my stock every week, and in six months from our arrival I could understand nearly all Mr. Blodget's discourse.

"After we had been here four or five months, and I was able to understand much of what was said, I commenced attending the London Mission chapel daily, and listened to the native helpers. From them I learned several idiomatic sentences every day, which I have since found valuable in preaching, as well as in conversation. I also, after learning to talk a little, entered into conversation with persons on the street, and in this way added something to my stock every day. Almost every day, too, some new phrase caught my ear. I should add, that nearly every thing I heard was put in practice — used — within a day or two. In a word, I was constantly on the watch for something *new*, and for opportunities to use any thing new that I had gained.

"During all this time, I, of course, read with my teacher, three or four hours each day, in colloquial books; first the gospels, and next colloquial books made entirely by the Chinese. At present I read very little for practice except *purely Chinese* books. My chief effort in reading was to imitate my teacher exactly, both in pronunciation and the tones.

"I have said enough to show you my *method* of learning the language. It was nearly in accordance with the Chinese motto, — 'Wherever I see three men walking, there I am sure is my teacher,' — *i. e.* everybody I saw and talked with became my instructor. Sometimes, even, I used to sit near Chinese boys at their play, for the sake of getting something new, — some new word, or new idiom, — and my waiting was always rewarded. If I heard men *scolding* in the street, I stopped for a moment and learned something in the dialect of abuse. If I was at the house of a missionary who was having trouble with his servants, I listened, not to the trouble, but for something new in Chinese.

"In this way, it is not too much to say, that I have made more rapid progress than perhaps any missionary in the north. I think the reason is to be sought for partly in my method of study, and partly in my great desire to know the language, *i. e.* my *appetite* for it. I trust I have not done wrong in writing this to you in this private letter. I think that two years more of study will give me a very good knowledge of the spoken language.

"You ask how soon I could assist in mission work. I assisted a little — only a little — from the time of our arrival, August 15, 1865; the next day taking the lead in singing, which I have had charge of ever since. The sounds I had to write in English letters, for a few weeks. September 15, I began to give music lessons to the schools, which I continued for more than a year, generally meeting them twice a week, and singing an hour each time.

"Another way in which I assisted was by taking charge of the boys' school from the time of our arrival. The Chinese teacher came to me and gave me the accounts the week after we arrived. I, of course, did not understand a word he said, but represented the sounds as well as I could, and asked Mr. Blodget to help me translate my marks. After the first time, I got along very well. I could not *teach* the scholars very much for several months. I had my first prayer-meeting with the boys December 31; sang, talked, and prayed with them as well as I could. It was specially difficult to pray in Chinese, as it was the first time I had attempted it. February 3, 1866, I made my first missionary excursion into the country, talking and distributing books. February 22, made another trip into the country, with Mr. and Mrs. Gulick. February 24, preached in Yĕn-ching-chou, fifty miles from Peking, with considerable freedom, though my range of words was small. This might be reckoned as the commencement of my preaching, — six months after our arrival. March 15, I commenced preaching in the new chapel, just obtained. From that time I commenced to preach twice a week, and after a few months I sometimes preached on alternate days, Mr. Blodget speaking one day and I the next. June 17, I took entire charge of the service in the home chapel for the first time, Mr. Blodget being away. From this time I labored more in the boys' school, closing the school with singing and prayer, catechizing, &c.

"*The tones* were not difficult for me to master, — rendered less difficult, doubtless, by my having a musical ear. However, a musical ear is not indispensable. Mr. Blodget is an illustration of this remark. It is by indefatigable patience and an unconquerable will that he has conquered the difficulties of the tones, and is now one of the best speakers of Mandarin in the capital.

"I think no one should be sent to China who has a thick utterance. A *distinct*

articulation, with a *resolute patience*, are all the requisites which may be termed indispensable for mastering the difficulties of the language.

"The more ability a missionary has the better. We need able men, and men who are not afraid to work; — who, as we say at home, have a *great deal of work in them.*

"*Ordinary* elocution lessons I do not account of much value, but lessons which train the *ear* and the *organs of speech* are almost invaluable.

"I might add, that I have had a number of colloquial books made or copied; which have since been borrowed by both ends of our mission, and which would be ready to the hand of a new missionary. I have also in part prepared an English-Chinese Dictionary, (colloquial,) which I should be happy to lend to one just coming. At present there are less than 3,000 words in it."

LETTERS FROM THE MISSIONS.

Dakota Mission.

LETTER FROM DR. WILLIAMSON, *October* 4, 1867.

An Interesting Tour. The Herald for October of last year, contained the account of a visit by Messrs. Riggs and Williamson to the Dakota Indians, in and beyond the region formerly occupied by the mission among that people. Another visit of like character was made to the same region, by the same persons, accompanied by several Dakotas, in August and September last, and the account of it furnished by the brethren is of much interest. Extracts will be given mainly from the letter of Dr. Williamson. He left his home in Minnesota on the 15th of July, "was absent eight weeks and two days, and traveled in that time not quite 1,000 miles." He "traveled in a one-horse wagon, without any springs, as these would add to its weight as well as cost," taking with him some articles of provision, a few cooking utensils, a small tent, a blanket, &c., &c., "but," he says, "no gun, or sword, or bow, or spear. I have traveled for a third of a century among the savages of North America, without ever feeling the need of such weapons. The sword of the spirit and the shield of faith are more reliable armor." For more than 200 miles, to Sioux City, he was alone. From that place he had the company of Mr. Riggs, and from Niobrara, that of several Indians also.

Respecting one of these Indians, Mr. Riggs writes: "The chief of our party on the prairie, was Robert Hopkins Chaskay [now a licensed preacher]. . . . I cannot speak too highly of Hopkins. We could not well have done without him on our journey. He is equally at home in chasing a buffalo or an antelope, in mending a broken wagon, and preaching the gospel to his people. You doubtless remember him, as you saw him in prison." "Our food," Dr. Williamson states, "consisted chiefly of such bread as the Indian women with us could bake by a camp-fire in a frying-pan, and buffalo meat, very lean, dried in the sun." When passing through settlements, "if convenient, we stopped at the houses of the settlers and took our meals with them." "When a bed was offered me I thankfully accepted it, and when it was not I slept on my blankets, using my overcoat for a pillow." Mosquitoes were often annoying at night, and later, the nights were uncomfortably cool, with white frost in the morning; and "traveling eight or ten hours a day, in the scorching hot sun, was fatiguing;" but, it is added, "we were far more than compensated for all our toils by what we saw of God's work among the Dakotas.'

The Church at Bazille Creek, near Niobrara. Dr. Williamson writes: "On the Missouri some things seem unfavorable. It is manifest that there is much less religious feeling among the members of the Pilgrim Church than for some years past. But a close inspection shows that the state of the church is much better than at first sight appears to be the case, and is by no means discouraging. The decrease in the number of members is chiefly owing to emigration and deaths. Several who once professed to love the Saviour have thrown off the cloak, and become bold in sin; but a very large majority still hold fast their profession, and adorn it; and are evidently growing in knowledge, and we hope in grace, also. Two of the elders have dishonored their profession; but the others remain faithful and zealous, as well as the two men whom we licensed a year ago, and ordained as preachers on our last visit. They are active in attending to their duties, and evince no disposition to wink at sin, or spare those who transgress. Within the year, 11 were received on examination to the communion of the church. Viewing the matter every way, though there are things over which we mourn, the extent and power of God's work among that people was never more apparent than now, and calls for much thanksgiving.

Rapid Progress. "It is very remarkable that the more than 360 members of the Pilgrim Church have all been converted within the last five years. About half a dozen had been baptized in infancy, and these and a few others perhaps had made some progress in learning to read; but five years ago only one of the whole number had ever partaken of the Lord's Supper, and he had been for sometime suspended, and had never learned to read. The others were wild heathen, and none of them were received into the visible church prior to the 3d of February, 1863. The two pastors, and most of the ruling elders, learned the alphabet in the prison at Mankato, in the early months of that year, and most of the other members have learned to read since that time, (for a large majority of them now read, and use their hymn-books in public worship).

A Harvest from former Sowing. "The harvest here has been gathered in less than five years; but it was among these Indians that the Messrs. Pond, and Aiton and Hancock, and our brethren of the Swiss and Methodist missions, had toiled for years. They saw little or no fruit of their labors, which nevertheless accomplished much in preparing the ground.

The Work near Lake Travers — Past and Present. "But I was more deeply moved in contemplating God's work among the Wahpehton and Sissiton, to whom a reservation has been assigned between Fort Wadsworth and Lake Travers. These are the Indians for and among whom brother Riggs and I had each labored for one quarter of a century previous to the beginning of the Sioux war in 1862, and with the assistance of Messrs. Huggins and Hopkins, who have been called to their rest, and S. W. and G. H. Pond, and M. M. Adams, who for about fifteen years have been preaching to the citizens of Minnesota, we had received to the communion of the church, exclusive of several whites, not quite 100 Dakotas. Of these, 25 had been called to their final rest, three or four had gone to other churches, and one or two had apostatized, so that when we left Pajutazee and Hazlewood, those churches counted less than 70 native members. Most of these were living in comfortable houses, and had a large amount of corn and potatoes for sale. Soon after we left them they were widely scattered, and ever since they have been like the Rechabites, dwelling in tents, without house or field. Several fled many hundred miles to the northwest, and for years we could hear nothing of them.

"But all of these except four have now returned. They were the leaders and efficient agents in rescuing from their captors and restoring to their friends several hundred women and children, after which they and their assistants in this work were taken in charge by the military authorities, and interposed as a shield between our frontiers and the hostile Indians. The men have been divided into small parties, and often required to move from one place to another, in circumstances most unfavor-

able to religion and education. We have been able to visit them only once a year, and then remain with them for only a short time. In these visits we have organized two churches, which contain most of those who were members of the churches of Hazlewood and Pajutazee. At each succeeding visit these churches assemble at a new place, miles from where we had found them before; yet they have multiplied like the children of Israel in Egypt. The two churches now have on the roll of communicants 157, considerably more than twice as many as there were five years ago. Of these, 26 have been received on examination within a year.

The Lord's Supper on the Mountain. "On the 1st of September, just four weeks from the time we communed with the Pilgrim Church, we united with the church of Wastekicidapi, and a part of that of Scouts' Camp, in celebrating the Lord's Supper. The place selected for the purpose, as most central and easy of access, is on the brow of the Coteau, or Mountain of the Prairie. The prospect is very extensive and beautiful, but our minds were chiefly occupied with far more important matters.

"Our first public meeting at the place was on Friday, a little before sunset, when we preached to nearly 100 persons, seated on the grass in the open air, most of whom had come that day from camps from five to ten miles distant. Not half a dozen of them were within three miles of there in the morning, and the nearest house was more than fifteen miles away. Saturday morning we had a slight shower of rain, and all the forenoon were enveloped in a very dense fog. Most of the day we were occupied in examining candidates for church fellowship. When we assembled in the afternoon, we found our audience considerably increased by those who had come in during the day, notwithstanding the unpleasant weather. Among them were two women who had walked more than twenty miles, and lest they might be late, came most of the lonesome road in the chilly air of the night. One of these, more than fifty years old, before the time of the meeting, came to Mr. Riggs and handed him five dollars, the amount which she and her daughter had subscribed for the support of the gospel among their own people. This, with a dollar which she threw in at the collection on Sunday, she had earned by washing.

Joy. "Most of the Lord's day was spent in public religious exercises. I can find no words to express my feelings of joy and wonder as, on that day, I contemplated God's mighty doings among these Dakotas. They were more than sufficient to compensate for a weary journey of several hundred miles over the trackless prairie. When the candidates for baptism were called for, more than fifty presented themselves, including parents and children, of whom twenty were about to partake of the Lord's Supper for the first time. Most of these have been converted through the agency of the two men whom we licensed to preach a year ago, and of others not licensed by man. For the conversion of several, the Holy Spirit seems to have made use of truths heard many years since.

"Our Sabbath congregation consisted of about 150, exclusive of small children. About 85 partook of the memorials of the death of our Lord. Among these were old believers as well as new. Here were Simon and Paul, who gave themselves and their children to God twenty-six years ago. They were the first elders in the church of Pajutazee, and afterwards held that office in the Hazlewood church. We may truly say of them, as Paul said of Priscilla and Aquilla, 'for my life they laid down their own necks.' After assisting all connected with the mission to escape, they, in public council, confronted Little Crow and his savage warriors, demanding the liberation of his captives; and mainly through their exertions, three hundred women and children were rescued from their cruel captors, and delivered to Colonel Sibly, to be restored to their friends. I might name others, but my letter is already too long.

"It seems to me very remarkable, that of the fifty communicants who were gathered into the church at Lac-qui-parle within seven years after our arrival there,

four fifths of whom were parents and many of them grandparents when they were received, seventeen, more than one third, are members in good standing in the churches of Scouts Camp and Wastekicidapi. About half a dozen others are supposed to be living, and most of them pious, though they have had no opportunity of uniting with those churches.

EXTRACTS FROM MR. RIGGS'S LETTER.

In addition to these statements by Dr. Williamson, a few sentences should perhaps be given from Mr. Riggs's communication. The Indians of the Lake Travers Reservation, he states, were found much scattered, and for the present subsisting on what they can find from day to day, their principal article of food being the teepsinna, or prairie turnip. But he writes: "Notwithstanding the agitation of some social and political questions, and some conflicting interests in regard to their personal land claims, we found and left a good state of religious interest. . . . . Altogether, there were received to the church at this time, on examination, *twenty-three* persons, many of them heads of families. So prevaileth the word of God among this people."

"In order to supply them with religious instruction, we judged it necessary and best to license two young men, in addition to those licensed last year, viz., Robert Hopkins Chaskay, and Solomon Toon-kan-sha-e-che-yay. . . . . For the year to come, it was arranged that Hopkins should give his time to the unevangelized part of the community. We expect our brother J. B. Renville to take the special charge of the gospel work on this reservation, for the present at least."

"Education is progressing in this part of the tribe. Although all was not realized that we hoped to have seen, through the effort made last year to place education and their religious interests on a self-supporting basis, yet enough was done to show that common-school education may be pretty safely left in their hands."

"Finally, things look promising; our own hearts are encouraged. As I told them in my parting remarks, we have planted the cross of Christ on the Reservation, and we expect them to rally around and guard it well. We trust it will not be thrown down, but that around it will gather their children and their children's children, for a great while to come."

Western Turkey Mission.

BROOSA.

(57 miles S. S. E. of Constantinople.)

LETTER FROM MR. TROWBRIDGE, *September* 4, 1867.

A Preaching Tour. This letter from Mr. Trowbridge, of Constantinople, has reference not to his own, but to the Broosa and Nicomedia fields. He had just returned from a tour of three weeks through "portions" of those fields, and wrote, not a full report of the tour, which he states will be made by another, but a brief and interesting summing up of impressions. He was accompanied by Messrs. Richardson and Parsons, and also by Mr. La Dore, "the excellent teacher of French in the Robert College"; so that, as he says, they "went in force."

Progress. "In August, 1857, just ten years ago, Mr. Parsons and I went over the same ground. The progress during that period has been very great. Then, we were met by sneers, contempt, and open opposition; very few persons were found who knew how to read. Now, there are large numbers of readers in every village, and everywhere we were received with cordiality by the people, and urged to prolong our stay.

The Story of the Cross. "We determined to make *preaching the gospel* our one great object, and with the blessing of God we were enabled to carry out our wishes very fully. In coffee-shops, in the streets, in open-air meetings, by the way-side, and in khans, we told the old story of the cross. What a wonderful story it is; what a power there is in it to hold the attention of a com-

pany of rustic villagers! *Christ crucified* is the most suggestive and attractive theme in the whole range of theology or homiletics. This I knew before, yet this tour has deepened the impression on my mind very much. In one mountain village, I went into a coffee-shop where there were ten shepherds, seated in a row, each with his shepherd's crook in his hand. They had brought home and folded their flocks, and had come together to gossip a little during the evening. At nine o'clock I opened the Testament, and read to these children of the mountain the words, "*I am the true Shepherd*," &c., coming at last to the prophetic passage, "*I lay down my life for the sheep.*" The whole scene left an impression on my own mind not easily forgotten.

The Turks. "I took especial pains to speak with *Turks*, and to give them religious tracts. In this, too, the way was made more plain before me than I had anticipated. The principles of the Protestants are now so well known by the Mohammedans that it is easy for a Protestant preacher to enter into conversation with them on religious subjects. As the other brethren are not familiar with Turkish, the principal part of the preaching to Turks came upon me. In many cases, while I was addressing myself especially to Mohammedans, large companies of Armenians and Greeks stood near and listened, and *vice versa*, when preaching to large companies of Armenians and Greeks, there would almost always be a few Turks present to listen.

The field is white for the harvest, in all that region. The great want is more and faithful laborers. We all felt, as the result of our investigations, that the Broosa station should be greatly strengthened with especial reference to raising up more native preachers and teachers for this particular field.

On the whole, though I have traveled many thousands of miles in making missionary tours in this country, I never made a tour that was in all respects quite as pleasant and successful as this one. May the Holy Spirit water the seed we were permitted to sow, and cause it to spring up and bear fruit, "some thirty, some sixty, and some an hundred fold."

LETTER FROM MR. RICHARDSON, *September* 20, 1867.

Report of the Tour. Just as the foregoing notice, by Mr. Trowbridge, of an interesting tour, was prepared for the press, the fuller report of it, by Mr. Richardson, came to hand. The two statements supplement each other and may well go together, each serving to increase the interest with which the other will be read. Mr. Richardson writes: —

"In my letter of September 6, I referred to a tour which I had recently made in company with Messrs. Trowbridge and Parsons. They made it my duty to send you some account of it.

District of Lake Nice. "The time chosen was the last weeks of August. By previous appointment, our two parties, from Broosa and Nicomedia, met in the district of Lake Nice. It was my first visit to that historic and delightful region, as also of Mr. La Dore, French tutor of Robert College, who preferred joining us to spending his vacation in a stroll through Europe, or among the arcades of the Paris Exposition. This young Huguenot was enthusiastic in his admiration of lake and mountain, and the Alpine rose, — all so like the surroundings of his own birthplace, in the adopted home of his fathers at Lausanne, on Lake Geneva. Should he, instead of accepting a parish of the Free Church of the Canton de Vaud, become a missionary, either in this or some other unevangelized land, as a preparatory discipline, the experiences of this tour will have to him a practical value. We visited nine of the ten large Armenian villages of this district, situated northwest and southwest from the lake, but generally at a considerable distance from it, and high up the slopes of the encircling mountains. These villages, with a trifling exception in one or two instances, are exclusively Armenian; *all Armenian-speaking.* They are *large* villages, the largest one numbering a thousand houses, while the

average of the whole is 350 houses. They are *prosperous* villages, the people having means of support about them at home, and not compelled to spend most of their time abroad, as so many of their brethren, in less favored regions, are compelled to do. It should be said, however, that their chief dependence is on the yield of silk and olives, so that they are liable to greater vicissitudes than the villages which depend upon the yield of grain. I know of no region in the country which, in respect to the ability of the people, seems so promising for the development of self-supporting churches and schools.

Preparatory Work done. "These villages are as yet *unevangelized.* There are not, in the ten, *half a dozen professed Protestants;* and, perhaps, *not a single individual* who gives evidence of being a *true Christian.* And yet very many are enlightened. Missionaries have visited them as they have been able, and colporters have from time to time been among them, preaching the Word and selling them books. Messrs. Parsons and Trowbridge were constantly remarking on the change which has taken place in the views and feelings of the people since their first visit, just ten years ago. A great preparatory work has been done; much precious seed has been sown.

The Want of Laborers. "The great want now is *laborers.* To sow and afterward not till, is to tempt God, who giveth increase in proportion to the labor and culture bestowed. For ten years, two lone missionaries, one at Nicomedia and one at Broosa, oppressed with work, and depressed by disease, have witnessed these desolations, and have been praying the Lord of the harvest to send forth laborers into his harvest. And before they came, Schneider and Powers and Ladd here waited and prayed and longed; and we of to-day weep and pray and long, and yet where are the laborers? We sit in our studies, and they come not to us. We go into the market-places, and we find them not. We travel through the villages, and do not discover them. 'But God, who is able from stones to raise up children unto Abraham, can raise up laborers for his harvest.' We, too, believe that he *can*, but *will* he, if we, his servants, are left, as heretofore, *only to pray;* but as naked of means as the most inveterate Hard-shell Baptist ever desired. One entire generation has gone down to death from these villages since Mr. Schneider first beheld them, in 1834; another generation is perishing ungarnered; and all from want of the laborers which a simple training-school would have abundantly furnished. If when, eight years ago, the "theological class" was commenced at Harpoot, one had been established here also, who can doubt that this, too, would now have been a garden, rejoicing in the blessing of the Lord?

An Interesting Field. "Such were the thoughts and feelings with which we turned from the villages of Nicc, with a population of 25,000, and all within one day's easy ride from Broosa. What a splendid gymnasium, we thought, for the training of the Broosa church in doing good, and of theological students in evangelical work! And so, glancing at the lofty and solid walls and the 370 towers of the royal city of Nice, where hundreds of bishops had assembled in two of the most important of the general councils of the church, and where, at its siege by the first crusaders, under Godfrey, of Bouillon, was engaged 'the largest army ever contained within the lines of a single camp,' we crossed the mountains southeast of the lake; and being joined by Pastor Hohannes, of Bilijik, entered the district of Geol Dagh.

Other Districts Visited. "This district of Geol Dagh is three days' journey east of Broosa, and among the mountains east of the Sangarius river. Here there is a cluster of six Armenian and Armenian-speaking villages, with an aggregate of 1,720 houses, or a population of about 10,000 souls. Four of these villages we visited, spending the Sabbath with the church at Muradchai, which is one of them, finding much to encourage us, and, if possible, impressed with a still deeper sense of the necessity of devoting ourselves

to the solution of the question, — 'How can we secure laborers to supply our churches with pastors, and these destitute places with evangelists and teachers?'

"A day's journey over mountains to the north, brought us to the Geiveh district. Here are four Armenian villages, two of them — *Ortakeuy* and *Koordbeleng* — very large and important. They have an aggregate of 1,530 houses, or perhaps a little less than 10,000 souls. At Koordbeleng there have for a long time been friends of the truth, but for want of some one to minister to them, they have failed to develop into a church, and are well-nigh discouraged.

"Leaving the Adabazar district, with its 11 villages and 15,000 Armenians, in the plain toward the mouth of the Sangarius, on our right, we crossed over rugged mountains covered with dense forests, and descended into the district of the Gulf of Nicomedia. Including the city of Nicomedia and the important village of Bagchejuk, there are five places at the east end of the gulf, having an aggregate of 2,000 houses or 20,000 souls. The Yallova district, at the southwest end of the gulf, has six Armenian villages, with a population of 10,000. These last villages Mr. Parsons and Mr. La Dore visited before joining us in the district of Nice. Mr. Parsons and Mr. Trowbridge had been over the Adabazar district the first days of August, so that, during the month, almost the entire Armenian-speaking portions of the Nicomedia and Broosa fields, with an Armenian population of between 90,000 and 100,000, were visited. During this touring, the gospel was preached in more than 30 towns and villages, and the distance passed over, on horseback, was about 400 miles.

Preaching. This has been distinctively a *preaching tour*, and, as such, a decided success. On other occasions, and particularly when we have gone alone, our manner has been *to converse* with the few who have been willing to listen to us. But on this occasion, being strong in numbers, the Lord granted us a holy boldness, and we were enabled *to stand up and preach* to the crowds which everywhere gathered about us.

Under the Chestnut-tree. "At Chengiler, where we spent a Sabbath, many having been attracted to us in the morning by the voice of song, we asked them if there was no place to which we might repair for a meeting. Some one suggested that there was, near by, in a mulberry yard, a large chestnut-tree, to which they offered to conduct us. We went, a few accompanying us, and found a noble tree, whose great branches cast a thick shade over the gentle declivity of a grassy hill. Taking the most elevated position, we spread down our shawls, sat down, and began to sing — 'Come to Jesus;' reading and remarking on the texts printed between the strains. By the time we had finished, we found that a congregation of fifty or more had quietly gathered and seated themselves on the grass. I took out my pocket Armenian Testament, and read and expounded the 7th chapter of Matthew. I have never preached to an audience where every soul listened with such breathless and eager attention. Our own souls were filled with unutterable thankfulness and joy, and we may hope and believe, that some of those who heard may, through a blissful eternity, look back to the scene under the chestnut-tree as the happy beginning of their journey toward Mount Zion. When I had finished, Mr. Trowbridge took out his Turkish Testament and began to read and expound the story of the prodigal son; and although it had begun to rain briskly, they all wished him to remain, and urged him to go on, until a care for our own health compelled us reluctantly to seek shelter.

In the Coffee-Shops — Missionary Map. "About noon we all went together to another village, a mile distant, where, in a coffee-shop, we by turns proclaimed the words of life to an attentive audience of about 60, who were gathered by our singing.

"On our return, after a little rest and refreshment, we went again into the great public room of our coffee-shop, and suspended on a wall Bidwell's Missionary Map of Western Asia. Bringing this map was a happy thought of Brother Trowbridge. It never failed of attracting a

crowd. As the various countries, with the seas and islands and rivers, and also the many cities and towns where the work of the gospel is going forward were being pointed out, the crowd increased, until every part of the coffee-shop was full, and also the street in front of the door and great open windows. This, then, was our opportunity. We sang a hymn, and then, on an elevated platform, in full view of all, we stood up and preached Christ crucified, as the only hope of sinful and dying men. There was no disturbance, and we closed with prayer and the apostolic benediction.

"Such scenes were repeated, with slight variations, in almost every place we visited. In one village, Mr. Trowbridge hung up his map on the wall of a house, and preached to a crowd of eighty or one hundred, sitting on the ground in the street. After we had mounted and reached the limit of the village, Mr. Parsons said, 'Let us stop here and pray for God's blessing on these labors'; and so, reining up our horses under the branches of a spreading tree, on the slope of the hill, with the village before us, we called on God, and having sung the doxology, went on our way rejoicing.

"We had many opportunities of giving a tract and speaking to Turks, which Mr. Trowbridge always improved; thus fulfilling the words of our commission by preaching the gospel to every creature."

Nestorian Mission — Persia.

OROOMIAH, (near Lake Oroomiah.)

LETTER FROM MR. PERKINS, *July* 26, 1867.

The Mountain Field — Helpers. A few paragraphs of this letter, selected for publication, will be found to present matters of interest. After mentioning the request of Mr. Shedd, rendered necessary by the state of Mrs. Shedd's health, to be relieved from the separate charge of the mountain field, the arrangements made by the mission to afford him relief, his familiarity with the field, and the importance of his continued supervision of helpers, &c., Mr. Perkins writes: —

"In the good providence of God, we have a goodly number of competent Nestorian missionaries, quietly at work in those strongholds, with encouraging success. The number can be increased as the broad field shall open and widen; and with the supervision and visits which the members of our mission will be able to contribute, under the general oversight of Mr. Shedd, and that patient continuance in well doing, which, under the divine blessing, is the grand secret of missionary success anywhere, we have no reason to doubt that Koordistan will in due time be evangelized.

The Shâh — Civilization. "The Shâh of Persia has gone to the distant province of Khōrăsân, professedly on a pilgrimage to the Sacred Shrine of Emâm Reeza, in the city of Meshed, but not improbably to learn something of the movements of the Russians, in the remote regions of Samaracand and Bokhara, which have fallen into their hands.

"The Shâh, who is rather a fast young man, had purposed to follow all the world to the Paris exhibition, but the Moollahs decided against it, and urged upon him the more conservative direction which he has taken. With ten thousand Persians temporarily residing at Constantinople, and often visiting their homes, European civilization must make its way into this country, however much opposed by the Mohammedan priesthood. This influence is already strongly felt at the great commercial centres throughout the country.

Missionary Maps. "A box has recently reached us, containing a beautiful set of Mr. Bidwell's Missionary Maps, intended as a present to the Shâh. They came to us in fine order. We suppose them to be a gift from the generous author. If so, he has our heartfelt thanks, as he doubtless will have the thanks of the oriental monarch, when this superb token shall reach the royal presence on his return from his pilgrimage. The world, thus graphically, accurately, and gorgeously displayed to his view, can hardly fail to impress him with the hollowness of some of his own lofty titles, such as 'King of Kings,' 'Centre of the World,' &c.; — lessons which can

be thus *ocularly* taught to his royal highness to much better advantage than in any other way.

The Press. "Our press is now engaged in printing my notes on Genesis. Fortunately, in the absence of a professional printer, we have six very quiet, docile Nestorian workmen, who do the work of printing, binding, and type-cutting in a very orderly way, without a burdensome amount of missionary superintendence, and on reasonable terms. A thousand dollars per annum at present works our press, including the expense of type-cutting, and all the material for books. This sum is now considerably diminished by the sale of books, and the Bible and Tract Societies share the balance with the Board.

Encouragements. "Fruits of the precious revivals of last winter are being gradually gathered into our reformed communions, which are thus becoming strengthened and edified.

"Quarterly reports, just rendered to the mission, contain some items of encouragement. For instance, — a missionary society, composed of members and graduates of the female seminary, as its second annual pecuniary result, presented the sum of ten dollars, it having been eight dollars last year. Its members are almost all poor, — most of them young mothers; several of them wives of pastors; others widows. Their mites are thus the fruits of real self-denial. 'Who hath despised the day of small things?' And most of all, in regard to budding charities in a missionary field!"

Zulu Mission.

(South-Eastern Africa, near Port Natal.)

Letter from a Female Missionary.

The following extract is from a letter not sent to the Missionary House, but to a relative in this country, by whom it was forwarded to the Secretary of the Board. It is the report of a conversation with a native laborer among the Zulus, and is of much interest, as indicating not only the zeal of that helper in the work, but the readiness which he finds among his own people to welcome his efforts for their good.

Hlonono and his Work. "I think you cannot but be interested in some report of a conversation I had with Hlonono the other day. You know he is at Musi's, and his heart and soul seem full of his missionary work there.

"He came here a few days since, and I met him as he was returning. I said to him that I supposed there was not much to tell yet from his part of the world, as he had been there so short a time. He replied: 'There is more to tell than you would well believe. I never saw people so anxious to learn. While I am trying to put up my house, with the two young men from the station who help me, we can hardly work because of the people coming to learn; and when evening comes, we light a great fire, (one of the young men said he thought it must be as large as the one Shadrack and his friends were put into,) and by its light we teach until midnight. On Sunday we worship under a great tree, and often one hundred or more are present. After our service, all learn to read, and we should be glad of thirty teachers instead of us three, so anxious and eager are they.

"'Last Sunday, one man, who has a large kraal, said he did not wish his daughters taught, lest they should run away and be Christians, and he get few cattle for them at their marriage. Therefore we did not teach the girls. Monday morning a man who lives near, and had as many as fifty children, came to me and wanted to know what all this meant, — his girls learned nothing yesterday. I said I had been requested not to teach the girls.' 'Well,' he replied, 'my girls are *mine* and I want them taught; and if they become Christians so much the better, and I shall be very angry if my children are not *all* taught.' So we teach his girls.

"'The people of course cannot sing hymns; but we sing, and they make a noise which sounds much like the buzzing of wasps or bees, and they think they sing.

They are very anxious to sing hymns, and tell their children to 'listen hard,' so as to sing well.

"'A few weeks ago a boy came from a kraal far off and learned the first ten letters of the alphabet. He went home, and the next week brought some of his brothers and sisters, and lo! they knew the first ten letters also! They said he had taught them, and they learned the rest of the letters, one telling the other, until we wonder very much to see how very fast some of them learn to read.

"'We are astonished also to see how they understand the words preached to them. Some of them can repeat much of a sermon, and seem to understand well.

"'It makes us wonder very much that people should be so quick to hear of God and Christ. I really feel as if there never were people so ready for the gospel, and interested in it, as these people. Such a short time ago they were afraid of the sight of a book, and not one would have listened to a word about God, or of being Christians, and now they are more than willing! It seems indeed the work of God himself.'

"Hlonono is a remarkable man, and I think well fitted for the work which he has undertaken and to which he has given his heart. It was really a sacrifice to him to go, but God seems already to be giving him his reward."

Sandwich Islands.

Letter from Dr. Wetmore, of Hilo, *June 17, 1867.*

This letter was written to a friend in the United States, but with a request that it might be sent, as it was, to the Missionary House. It was written at Honolulu, where Dr. Wetmore had attended the meeting of the Evangelical Association, and notices some of the features of that meeting. The following extracts will interest the readers of the Herald: —

The Native Ministry. "Our native ministers and delegates are, as a body, a very respectable class of men. We are not ashamed of them and ought not to be. They stand up nobly on every question of importance, and discuss and vote as intelligently (I was about to say) as the majority of the missionary fathers; and I think such an assertion would not be untruthful. Four years ago there was considerable trepidation in regard to allowing them to have an equal part and lot in the ministerial work; but now such fears have vanished, and the hand of fellowship is extended heartily and unreluctantly. We rejoice greatly over it, and, as Paul said, we 'thank God and take courage.'

"*Sabbath-schools*, both here and throughout the group, or at least in the most important localities, are receiving increased and increasing attention; the children are being gathered into them in greater and more constant numbers. Instead of a missionary here and there engaged in teaching a large school, with almost proverbial inattention, we find a score or more of apparently devoted teachers engaged in imparting instruction, and thus staying up the hands of the pastor and greatly encouraging him in his soul-loving work. The Sabbath-school celebration here, on Saturday of last week, was a soul cheering and a heart encouraging scene, or (if I may so express it) *panorama.*

"You have long been engaged in the cause of Sabbath-schools, and oh, how I wish you could have been here to witness the long procession of seven hundred children, with their banners and flags and music and marching. Their beaming faces told how much they enjoyed the various exercises of the day; the speeches were very interesting, and were listened to with close attention; and when the last address had been pronounced, the last hymn or song sung, and the benediction received, the hungry, thirsty ones dispersed quietly, to occupy their designated places for partaking of a bountiful repast provided for the occasion.

Light and Shade. "I might go on and portray a darker picture upon this page, and detail to you some painful things in connection with our work and our adopted people; but where will you not find a 'shady side' if you seek for it? And

where will you not find discouragements if you have the right turn of mind for dwelling upon them?

"Our church members are not what they ought to be; our foreign community is not what it ought to be; and we ourselves are not what we ought to be! None of us feel that we are 'already perfect'; but we 'press toward the mark for the prize of the high calling of God in Christ Jesus.'

"I feel that I shall go back to Hilo encouraged by what I have here seen and participated in; and this, I doubt not, will be the experience of a large number of our ministers, and of many fellow-laborers in this precious vineyard of our Lord and Master."

MISCELLANIES.

ITEMS FROM THE TREASURY.

Sound Doctrine. A theological student, as is supposed, wrote to the Treasurer of the Board, September 2, from H———, N Y.:—

"I send inclosed a draft for $10 for the A. B. C. F. M. I came among this people four months ago. They had a church building and a small Sabbath-school, but no church organization or preaching. I am a thorough believer in the position that any people will be interested in and do for the Lord's work at home, just in proportion as their hearts are enlarged by being interested in and doing for his work beyond their own immediate neighborhood. I have held monthly concerts on the first Sabbath evening of each month, and endeavored to make them as interesting as possible. It has resulted in collecting the $10 I inclose, and $—— for our Home Missionary Committee. During the same time we have raised $50 for a Sabbath-school library, $8 for the Bethel on the canal, $15 to pay the expenses of the ministers who came here to organize the church, and a good deal for incidental expenses.

"I was sent here by our Home Missionary Committee to work during the seminary vacation; was to receive $10 per week, and the people here were to board me. I think they will pay my whole salary. If they do, I shall believe it is because their hearts have been opened by becoming interested in and giving liberally for other causes.

"I only state these things to you as something of an indication as to what can be done by a small church if the minister will only take the right course. If all our ministers would take the right course, the Lord's treasuries would soon be filled. There are too many who practice the 'penny wise and pound foolish' policy of not presenting these benevolent causes because they fear it may serve to cut down their support. It does seem to me that the 'best policy,' if the minister acted from mere policy, would be to teach the people *to be* liberal, and then they would be liberal to him."

A Gold Sovereign for China. A clergyman in New York writes: "Inclosed I send you a gold sovereign of 1832, which has interested me so much in its history that I have indulged myself in the pleasure of sending it to you. It was brought over from Scotland many years ago, by a very pious old man, as a safeguard against possible want; was in time inherited by a maiden daughter, a member of my church, now in middle life, and dependent, I suppose, upon her own earnings, but of a most cheerful and exemplary piety. She made a long walk twice (as I was out the first time) to bring it to her pastor, soon after my return from Buffalo, desiring me to send it where I thought it would most honor Christ. I wish to send it as one grain, — one golden token of love, — to help inaugurate the new order of effort for China."

Frankie's Savings. Another pastor writes: "Inclosed please find $1.55 for

the missionary cause. It is the savings of little Frankie P——, who died a few weeks since. He was greatly interested in the wretched condition of heathen children, and would often inquire about them, and earnestly desire that somebody should go, — and to go himself, — and tell those mothers about the blessed Saviour.

Frankie was but five years old, a very thoughtful, conscientious, prayerful boy, and we trust he loved the Saviour. His mother feels that in thus disposing of his money, she is doing just what would be pleasing to him."

"JENNETTE'S LAST EARNINGS.

BY REV. S. R. RIGGS.

"I KNEW Jennette. In fact I had known her ever since she was a baby. Twenty-five years ago I baptized her, in the old stone house which stood above Fort Snelling. That was all Indian country then; and Jennette was born and lived among the heathen until she was a dozen years old. Now Jennette is gone. And so, in the Herald for October, you may see 'Jennette's last earnings, $30.' It was sent on by her father, Rev. S. W. Pond, and is found among the donations from Minnesota. Reading this made a deep impression upon me, and made me want to tell a few things about Jennette.

"It is several years since she became a Christian. Although she had been always a very amiable girl, and a good, loving daughter, it was, for some reason, the will of the Master that Jennette should enter the new life through great struggles. Her convictions for sin were very, *very* deep, and long continued. Often she came down at midnight to ask her father to pray with and for her. But by and by the light broke in. She found Christ very precious. From that time onward, and through her decline, she was ever joyful. So her father wrote, after her death, — 'Her heart had long been set on things above, and her conversation was in heaven.'

"In April last, Jennette passed over the river. Calmly, peacefully, gladly, *wishingly* she passed over. 'Is this dying,' she asked. Her father wrote: 'I laid her head on the pillow, and stood at the foot of the bed, anxiously watching. I feared that the sharpest pangs were yet to come. I felt that she was safe, but dreaded the last agonies. But while I feared to witness her sufferings as she crossed the cold, dark river, she was almost over. Her feet were already treading the eternal shore. She was gone home to be forever with the Lord. Now I am glad the dear child is with the Saviour, whom unseen she loved.

"This is the record of a missionary's daughter.* This money, we are told, was her 'last earnings' on earth. What will she earn in heaven? Is not the example worthy of imitation?"

SANDWICH ISLANDS.

TWO EPISCOPAL OPINIONS.

THE *Church Journal* (New York) for October 30, 1867, in an article lauding Bishop Staley's "Reformed' Catholic" mission, makes the following *charitable* and *courteous* statement respecting the mission of the American Board: "The Puritan missionary work which began in the Sandwich Islands about forty-five years ago, became long ago so rotten as to disgust the ruling powers of the nation."

The *American Church Missionary Register*, organ of the (evangelical) "American Church Missionary Society," for November, has the following: "A friend, writing from Honolulu, gives the following item of news about a new school connected with Bishop Staley's mission: 'In the chapel of the new school of the Sisters of Mercy, there is an altar covered with cloth of gold, trimmed with costly lace. In the centre of the altar is a revolving case or casket, with a crucifix. On each side of the altar are two altar-lights, and on each side of these a candelabra with seven branches. In front is a suspended lamp, usually burning. Incense vessels are hanging by the altar. There is also at hand a spoon for the incense.' Contrast this: The Protestant Hawaiian churches have con-

* Her father was formerly a missionary of the Board to the Dakota Indians.

tributed during the past year, for various religious uses, $27,238.23, which is doing pretty well for 'heathen people, with only a thin film of Christianity drawn over them.' During the past fifteen years, $314,048 have been contributed. Though the population is decreasing, the total of contributions is increasing."

The same article in the *Church Journal* from which the quotation above was taken, and in very near connection with that sentence, furnishes an illustration of the *rottenness* of the "Puritan missionary work," in the following among other statements respecting the Queen, who, in all her education and culture, is a fruit of that work: "No doubt, many amongst us look upon her as a sort of partially converted heathen, a sort of barbarian with whom it would be impossible for us to have any intimate communication. Whereas the truth is, she is a refined, cultivated, educated, and intelligent lady. So high is the culture of her mind, that the Archbishop of Canterbury stated publicly, in an address last summer, that 'she was better informed in English literature and English history than most English ladies.'"

ROBERT COLLEGE AT CONSTANTINOPLE.

An extract from a recent report of this institution, by the President, Dr. Hamlin, has been placed in the hands of the editor, and will interest others. The nationalities, languages, religions, &c., of the students in the college when the report was prepared, are given as follows: —

"Armenians, 22; Greeks, 16; Bulgarians, 13; English, 8; Italians, 2; Americans, 2; Turkish, 3; French, 2; Austrian, 2; Prussian, 1; Dutch, 1; Syrian, 2; Swiss, 1; Jew, 1; total, 76.

"The languages which are spoken by the students and the faculty are the following: English, French, Italian, German, Turkish, Arabic, Armenian, Greek, Bulgarian, and Russian; 10. The languages chiefly used and studied, are the Greek and Latin, English and French, Turkish, Armenian, and Bulgarian; 7.

"The religions are Protestantism in its different shades, Romanism, Mohammedanism, Judaism, and the Armenian and Greek Orthodoxies.

"All the students attend the Sabbath services of Dr. Schauffler, who preaches three fourths of the time. . . . The different religions and nationalities give us little trouble. I apprehended great and constant difficulties on these points; but for the future I do not apprehend any. The one power which unifies us all is the Word of God. Any thing sectarian would tear us in pieces; but so long as we stand upon the Word of God we are safe against all the forces of dissension and darkness in Turkey."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

Important statements respecting the *appropriations* for the coming year; the *situation*, as regards the work abroad; and the *more men and more means* needed, will be found among the leading articles in this number of the Herald. It is to be hoped that they will be read and *prayerfully* considered, by all who would see this great work vigorously carried forward.

The publishing agent of the Herald wishes to say, that immediate effort should be made to increase the circulation for 1868. Not the *few* only, but the *many* in our churches must be intelligent, and thus interested, if they are to give and pray intelligently for the missionary work. Special attention is invited to some pages following the "Donations" in the present number, and to the third page of the cover.

MISSIONS OF THE BOARD.

The letters from the missions in this number of the Herald will all be found

worthy of thoughtful perusal. For matters of most missionary interest, perhaps the report of a tour in the Broosa field, Western Turkey; the letter from a female missionary among the Zulus; Dr. Wetmore's brief communication from the Sandwich Islands, with an extract from Mr. Gulick relating to the same subject, — the native ministry, — on another page in this summary; and letters respecting the Dakota Indians, may be specially referred to. Want of room has constrained the editor to omit entirely considerable portions of Dr. Williamson's communication, and to abridge the portions published much more than he wished to do; but those who take an interest in the welfare of the scattered and peeled and wronged remnants of Indian tribes, still within the territories of the United States, will, it is believed, find every paragraph that remains worthy to be not read only, but pondered.

Western Turkey. Mr. Clarke, of Philippopolis, in a recent letter, refers to a work of Dr. Cutter, which is understood to have been translated into Arabic as well as Bulgarian, and to a very generous offer made to the missions by Dr. Cutter. He says: "In justice to Dr. Calvin Cutter I ought to have written you long ere this. His First Book of Anatomy, Physiology, and Hygiene was sometime since translated by Mr. Byington, of Eski Zagra, and more recently I have made some alterations and additions to his translation, according to the last edition of the same.

"On applying to Dr. Cutter, he kindly offered the use of his electrotypes, from which a new set of engravings were made for the edition of the Physiology in Bulgarian. This has recently been published, chiefly at the expense of a Bulgarian book firm of this city. The book was used, while in manuscript, in some of the first Bulgarian schools, and will now be extensively introduced into others.

"In a more recent letter, Dr. Cutter makes the following generous offer to the missions of the American Board: 'I will supply, at my own personal expense, electrotype cuts of engravings of either of my works for schools, to any mission where they may be in whole or in part translated for the use of the mission schools and the native population.'"

Letters from Broosa, pages 390–394, will be found of great interest.

Syria. In the summary of last month there was reference to the difficulties encountered by the mission in their efforts to promote self-support among the Protestants. Several letters since received dwell somewhat sadly upon the same trials. Mr. Bird, writing from Abeih, Sept. 13, refers to the cheering influence of reinforcement as follows: "Our hearts have been greatly rejoiced to find that our appeals have had some effect. We can scarce believe the facts to which our eyes are permitted to bear witness. One new missionary on the ground makes great inroads into the Arabic, and the boxes of another in Beirut are like Joseph's wagons to Jacob. Our fainting spirits are refreshed, and we feel truly grateful for the reinforcement. I trust the third man will be forthcoming; he is greatly needed. At our last mission meeting, in August, it was conceded that Lebanon should have two additional missionaries to meet the imperative demands of the field. We should be able to show that we mean to work the region efficiently." He also reports: "Five united with our church on the first Sabbath of this month. Two others, accepted, were absent, for sufficient reasons."

Dr. Post, after speaking of difficulties in regard to self-support, difficulties at Hums, &c., states: "A gleam of comfort comes from Hums. The boys' teacher, after his imprisonment, the death of his wife, and his pecuniary losses, writes that he feels to the full the strong consolations of faith and hope, and has experienced in his own soul the tender dealings of the Parent whose hand afflicted him for his good." Respecting building prospects he remarks: "We have no present prospect of obtaining the firman for the church in Hums."

A letter from Mr. Eddy refers to the Hums teacher in his prison, relating the following incident: "When recently in Hasbeiya, Nasif il Rais, a leading Protestant, who had come unjustly under suspicion of the government as a political

agitator, related his experience in Hums. a city several days northward, to which he was sent. When placed in prison there, being of a higher grade than most, he had the freedom of the building, and going to the grated window of the inner prison, where a large number of persons were confined, he heard one person reading aloud, while all others were listening. He gave attention, and found it was the Testament that he was reading. He called out, 'Who is that reading?' and the reader came to the window and made himself known as the teacher of the Protestant school in Hums, imprisoned for murder, because one of the children of the school had fallen dead in an epileptic fit. When they ascertained each other's names, they wept together, and then comforted each other; and he testified that while he remained, that teacher was constantly reading the Bible to the prisoners, some 30 of whom, — Ansairiyeh, — were afterwards beheaded in Damascus. This was the only opportunity in their lives of hearing the gospel."

Nestorians. A letter from Dr. Perkins (page 394) notices pleasing facts in regard to Nestorian helpers in the missionary work and in printing and book-binding.

China. Hon. S. Wells Williams, writing from Peking to the Secretary of the Board, says: "The present aspect of mission work in China encourages to constant effort in every branch, and the truth seems to be leavening the mass of mind in ways and places that we know not except as we see their results. The direct preaching of the gospel is only one of the many agencies God is bringing to bear upon the education of the Chinese people; and though these agencies are subordinate to their christianization, they can hardly be overestimated in calculating the means by which so vast a multitude is to be raised from its present degradation. . . . I cannot avoid contrasting the present hopeful aspect of things to what this populous country presented when I reached it thirty-four years ago, and recognizing the hand of God in the manner in which it has been gradually opened for his truth. . . . It is a great privilege to be engaged in such a glorious and beneficent work; and I thank God that no shade of doubt as to the triumphant result, or regret at having engaged in it, has ever arisen in my mind."

Ceylon. Mr. Quick reports the opening and dedication of the new chapel at Tillipally, on the 28th of August.

Sandwich Islands. Mr. O. H. Gulick wrote from Waialua, Oahu, September 17, that the semi-annual meeting of the Association of that island had just closed its session, and had resolved to ordain three of the licensed preachers, as pastors of the churches at Waialua, Hanula, and Kanaiahao, and says: "We shall then have native pastors and preachers settled in every parish on this island, with the exception of the two large churches in Honolulu, and of the Ewa church, which is still destitute.

"We now have, on the island, nine churches under the care of Hawaiian pastors and preachers, eight of which, unaided from without, support their ministers, and maintain the ordinances of religion, besides each contributing monthly to the spread of the gospel in other lands. With the exception of the Ewa church, all of them seem to be in a more healthy and vigorous state than at any period of their late history. Under God, *self-support* seems to be the tonic which is invigorating the churches about us.

"In our general and local Associations, the native ministry are fast becoming familiar with the usages of our church government. During the past three months I have had the pleasure of hearing eight of our Hawaiian preachers deliver pulpit addresses, each of which would have done credit to the head or heart of any young minister. The gospel is being preached intelligently, faithfully, and effectually, by these children and grandchildren of the last generation of Hawaiian heathen."

See a brief letter from Dr. Wetmore, at page 396, relating mostly to this subject — the native ministry.

OTHER MISSIONS.

Burmah. The *Macedonian*, of the Baptist Union, for October, states: "At the meeting of the Burmah Baptist Missionary Convention, held in Rangoon at the close of October, 1866, there were present, and participated in the exercises, 19 American missionaries and 12 assistant-missionaries, 97 native preachers, 33 lay delegates, and 199 other disciples. Total attendance, 360. How such an assembly is contrasted with the scene described in the history of the Burman mission in 1820, in days of special gloom and discouragement, when the only three native disciples in Burmah begged Messrs. Judson and Coleman to remain at their post till there were eight or ten believers in the empire, as seed for the propagation of the Christian faith.

"The present total of church members, connected with all the missions in Burmah, as reported to the Convention, is 15,923."

The *Macedonian* for November states: "Mr. Cross [of Toungoo] remarks, July 20, that in his opinion 'more will be baptized and added to the churches in Toungoo district this year than all put together in former years since the troubles in Toungoo began.' One preacher has baptized 118; twelve have been baptized in a village which has had the name of being one of the worst places in Toungoo. All who made application were not received; but the candidates were subjected to careful examination. Mr. Cross adds: 'We expect to march steadily on, enlarging our borders in every direction.'"

China. Mr. Johnson, of the Baptist Union, wrote from Swatow, May 6. Speaking of meetings just held there he says: "It has been to us an occasion of unusual interest. The brethren and sisters began to come in by the middle of the week. The representation is unusually large. Seventy-two sat down with us at the Lord's table yesterday. But what has made the occasion specially notable is the organization of two new churches, — one at Hu city (Tie Chiu Hu) and one at Tang Leng, and the ordination of two of the assistants, A Sun and A Ee, as pastors for them."

In regard to progress in the field he states: "The spread of the truth in this region has been remarkable. From the very first, the opposition has been very bitter and very determined.... When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized, and two native pastors ordained for them. Behold what God hath wrought!"

Japan. Dr. Hepburn, of the Presbyterian Board, having completed and published his Japanese Dictionary, hopes now to turn his attention to translating the Scriptures, intending to "give himself to it." Calling for more men, he writes: "It will not be long before this country is fully open to the gospel, and there should be men in the field to enter on the great work of preaching the gospel. The harvest is ripe. 'Send the laborers,' is our daily prayer. The Jesuits are exceedingly active and busy here, they are wonderfully wise, they have got most of the government schools now in their own hands. The French Government is lending all its power to the beast."

Egypt. The mission of the United Presbyterians in Egypt, which has been highly favored, is now meeting much opposition. The *Missionary Trumpet*, for October, states: "So long as little or no fruit accompanied missionary labor, no opposition was made to it; but when schools were multiplying, congregations of earnest hearers were increasing, and churches were organizing of persons who, on embracing the truth, were anxious to leave their corrupt systems, and, confessing Christ, be formed into Christian churches, then the Patriarch of the Coptic Church, and those whom he could influence, set themselves to put a stop to the great and good work by which all this was being brought about. His special effort was to secure the connivance or actual help of the Government, and then he made his fierce assault upon the missions in Upper Egypt." An official communication from the Minister of Foreign Affairs

states that the government of his highness the Viceroy "has quite decided to take all proper measures to repress religious propagandism, whether secret or public, whoever may be engaged therein;" and active measures of opposition and persecution have been initiated.

India. The Church of Scotland *Record*, for October, presents the following statistical view of Protestant missions in India: "Twenty-five Protestant missionary societies labor in India. Of these 3 are in Scotland, 8 in England, 1 in Ireland, 4 on the continent of Europe, and 9 in America. There are, besides these, 7 societies for literature and education. These societies maintain upwards of 550 missionaries, and, along with the Bible and Tract societies, &c., expend annually about £250,000 — ($1,250,000.) The India Government expends in *secular* education upwards of £700,000 per annum, — $3,500,000.")

"*Results.* — These cannot be estimated by the mere number of converts to Christianity, as there is necessarily a great preparatory work, in which one sows what another reaps, while both will rejoice together in the day of harvest. This is chiefly a sowing time in India; but nevertheless, there are in British India, including Burmah and Ceylon, upwards of 190 native missionaries, 1,800 native catechists, 1,550 native churches, 50,000 native communicants, 214,000 native converts, with probably 100,000 boys and girls receiving *Christian* instruction.

"One result of missions should be remembered,—that of 2,000 native converts involved in the sufferings of the great mutiny, 11 of whom were massacred, not more than 6 apostatized, and even they returned when the trouble ceased; while *all* proved faithful to the British Government, and to the English families with whom they were connected as servants, &c."

Central Asia. The last number of *Periodical Accounts*, of the United Brethren, announces that "it has pleased the Lord at length to open a door for the gospel into Chinese Tibet. A letter from Brother Pagell furnishes some very interesting particulars concerning his first journey into the country, to which, a few years ago, he and a fellow-missionary were most peremptorily denied admission. For the present, only Brother Pagell is allowed to enter the country, but he has full liberty to preach the gospel, and we trust that, with the Lord's blessing granted to his work, this precious gospel of salvation in the blood of Jesus will soon be so valued, by those who are now in darkness, that the door will be opened wide to the entrance of many zealous servants of the King of Glory, who shall establish a kingdom which shall never be moved." In February last, it appears, Mr. Pagell received an urgent invitation to proceed to Tso Tso, a province of Chinese Tibet, as soon as possible, in order to check, by vaccination, the ravages of the small-pox. He went, and besides vaccinating the people, "had opportunity of proclaiming everywhere the name of Him in whom alone is salvation;" and when he left, he states: "In gratitude for my services, almost all the village authorities promised me that they would permit me to pass through the country without hindrance at any time,— a permission which they assured me they would neither be willing, nor dare to give to any other European. At one place they even promised to carry my baggage free of charge, in case I should renew my visit."

American Missionary Association. This society held its 21st annual meeting at Homer, N. Y., on the 16th and 17th of October. The operations of the society are mainly among the Freedmen in the United States, among whom it has had under commission, during the year, "528 missionaries and teachers." Its foreign missions are six, with 12 ordained missionaries and 20 male and female assistants. One new church was organized during the year, and 67 members were added to the churches. The American Missionary states: "In conclusion, the report signalizes the year under review as one of many labors and abundant blessings. The Association, by its faithful laborers among the Freedmen, has wiped away many tears, brought relief to many humble homes, and saved many human beings from perishing with cold and hunger; it has opened schools to

eager minds, and instructed many citizens in the high responsibility and right use of the elective franchise; it has forewarned and forearmed them against the danger of intemperance; it has circulated the Bible, and taught many to read it who have sought that boon with ardent prayers, and repaid it with tearful thanksgiving; it has taught the people of God, 'the way of the Lord more perfectly,' and has led the inquiring sinner to Christ."

DEATHS.

At sea, on the Mediterranean, September 4, Mrs. Jane B. Rendall, wife of Rev. John Rendall, of the Madura mission, aged 41.

Letters announcing this painful affliction were misplaced, and did not reach the editor in season for the announcement to appear, as it should have done, in an earlier number of the Herald; and no notice of the deceased, such as he has hoped to receive, has yet reached him. Mrs. Rendall (Jane Ballard, daughter of Dea. Elijah Ballard,) was born at Athol, Mass., March 4, 1826. She united with the Congregational church at Athol at a very early age, in April 1834, and in May of that year the family removed to Quincy, Illinois, where, as appears from a notice prepared for another paper, she was educated in a school established near her father's house by the eccentric Rev. Moses Hunter, modeled after Dr. Nelson's Mission Institute, but for both sexes. Her education was thorough, including about as much Greek as is required for admission to a respectable college, and an ability to read music at sight, and to execute it with great taste." She was married to Mr. Rendall August 18, 1845, and sailed with him, and with several other mission families, from Boston, for the Madura field, on the 12th of November following. They arrived at Madras, March 29, 1846, and since that time her life has been spent on mission ground, except that she made a short visit to her native land in 1858, leaving here four children.

A second time, now with her husband and one child, she was on the way to the United States, and died on the passage from Alexandria to Marseilles. Her husband states: "She had been ailing about ten days, but I had not a thought of her dying up to the last hour. The French physician reported the case as disease of the heart."

At Lenox, Mass., on the 28th of October, Rev. Ebenezer Hotchkin, of the Choctaw mission, for many years connected with the American, and more recently with the Presbyterian Board. Mr. Hotchkin, (from Richmond, Mass., born in 1803,) joined the mission, first as a teacher, in 1828. In 1832 he was licensed to preach the gospel, and it would appear that he was ordained in 1840 or 1841, as his name first appears in the Report for the latter year as a "missionary," and no longer as a "licensed preacher." He continued a faithful and earnest laborer in connection with the Board until the discontinuance of the mission in 1859, since which time his connection has been with the Presbyterian Board of missions. His associate in the work among the Choctaws for thirty-nine years, Rev. Cyrus Byington, who was present and took part in the services at his funeral, writes respecting him:—

"Our brother had been in poor health for about two years. He was also well-nigh worn out with labor, as well as by disease. His departure was unexpected and sudden, so he uttered no last words. Like Brother Goodell, he laid down and died, 'and devout men carried him to his burial, and made great [not loud] lamentation over him.' It was painful beyond utterance, to see the hearse — Death's chariot — driven up to the gateway. But hush, my heart; the Bible says, 'Be still and know that I am God.'

"Brother Hotchkin came to our mission in December 1828, and rode over to Hebron, eleven miles, to visit me. I was then confined to my bed with a diseased hand, which had begun to mortify. He prayed with me. I live, and after about 39 years I followed him to his grave, where I stood and repeated the words of John: 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the

Spirit, that they may rest from their labors; and their works do follow them.'

"He was a hard working and praying servant of the Lord Jesus Christ. His Choctaw name was *Peace Trumpet*, and thousands of Choctaws have heard him sound the gospel trumpet. But it is now still in the silent tomb at Lenox, far from his flock."

Since the letter noticing the death of Mr. Hotchkin was received from Mr. Byington, papers have announced a new affliction of the writer, in the death of his own son, aged 31.

In Harpoot, Turkey, October 4, Alice Brookings, daughter of Rev. O. P. and Mrs. C. R. Allen, aged thirteen months.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. Soc.
Westbrook, S. Sargeant, 5 00
Kennebec county.
Waterville, Cong. ch. and so. 16 20
Lincoln county.
Union, Cong. ch. and so. 15 25
Oxford county.
Andover, Cong. ch. and so. 26 00
Bethel, Cong. ch. and so. 25 00——51 00
Somerset county.
Madison, T. H. Spaulding, 5 00
Waldo county.
Searsport, 1st Cong. ch. and so. m. c. 4 00
Unity, J. Murch and wife, 5 00——9 00
Washington county.
Machias, Centre St. Cong. ch. and so. m. c. 35 00
York county Conf. of Ch's.
Buxton Centre, Cong. ch. and so. 11 00
South Berwick, Cong. ch. and so. (of wh. from John Plumer to const. Benj. F. Tibbets, Industry, Me. H. M. 100;) 151 62——162 62
299 07
A lady, for China, 100 00
399 07

NEW HAMPSHIRE.

Cheshire co. Couf. of Ch's. Geo. Kingsbury, Tr.
Keene, Cong. ch. and so. m. c. 8 75
Marlboro, Cong. ch. and so. 11 40
Rindge, Cong. ch. and so. m. c. 8 87——29 02
Hillsboro co. Couf. of Ch's. Geo. Swain, Tr.
Manchester, Chester B. Southworth, to const. Rev. Wm. H. Tucker, H. M. 50; 50 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Plainfield, Rev. Jacob Scales, and a few others, 13 75
92 77
A friend, 10 00
102 77

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Lower Waterford, Cong. ch. and so. 18 00
Franklin co. Aux. So. C. B. Swift, Tr.
St. Albans, Mrs. Eliza W. Merrill, (for China) to const. Samuel Smith, Buffalo, N. Y., H. M. 100; Mrs. John Smith, 50; 150 00
Rutland and Bennington Co's Aux. Soc. J. Barrett, Tr.
Brandon, Cong. ch. and so. 100 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Wilmington, Cong. ch. and so. 6 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Springfield, Levi N. Barnard, 10 00
West Hartford, Cong. ch. and so. 55 00——65 00
339 00

MASSACHUSETTS.

Barnstable county.
Yarmouth, 1st Cong. ch. and so. m. c. 27 00
Berkshire co. Aux. Soc.
Monterey, Cong. ch. and so. 18 00
South Egremont, 66 50
West Stockbridge Village, Cong. ch. and so. 25 00
Williamstown, Williams College church, add'l, 32.50; White Oak Chapel, cont's for Sept. and Oct., for China, 8; 40 50——150 00
Boston and vicinity,
Boston, of wh. fm C. A. S. 250; E. A. W. 25; a deceased friend, 75c.; 349 20
Chelsea, Broadway Cong. ch. and so. m. c. 41.42; Winn. Cong. ch. and so. m. c. 28.14; 69 56——418 76
Brookfield Association, William Hyde, Tr.
Brimfield, Cong. ch. and so, 174 65
Charlton, Calv. ch. and so. 74 33
Dudley, Cong. ch. and so. ann. coll. to const. C. E. Kimball, H. M. 112 00
New Braintree, Cong. ch. and so. 117 59
Holland, Cong. ch. and so. 14 00
Oakham, Cong. ch. and so. 212 00
Southbridge, Cong. ch. and so. 205 71
Spencer, Cong. ch. and so. 341 65
Sturbridge, Cong. ch. and so. 158 61
Ware, 1st Cong. ch. and so. 113 23
Ware, East Cong. ch. and so. of wh. from Geo. H. Gilbert to const. Fayette Hooker and Henry M. Hooker, Chicago, Ill. H. M. 200; J. A. Cummings to const. Augusta S. Cummings, H. M. 100; William Hyde to const. Rev. Ammi R. Mitchell, Warsaw, Ill. and Rev. Almer Harper, Le Claire, Iowa, H. M. 100; 1,161 90
Warren, Cong. ch. and so. 111 60
West Brookfield, Cong. ch. and so. in part, 142 02
West Warren, Cong. ch. and so. 29 00–2,968 29
Essex County,
North Andover, Mrs. Julia Abbott, 2 50
Hampden co. Aux. Soc. J. L. Whitney, Tr.
Blandford Cong. ch. and so. 23 50
Chicopee Falls, Cong. ch. and so. coll. 40 75
Longmeadow, Cong. ch. and so. m. c. 7 90
Ludlow, Cong. ch. and so. ann. coll. 51.44; Joseph Miller, to const. Edward C. Miller, H. M. 100; 151 44
Southwick, Cong. ch. and so. coll. 12 00
Springfield, Olivet Cong. ch. and so. 10 85
West Granville, Cong. ch. and so. coll. 21 85
West Springfield, 1st Cong. ch. and so. coll. 42.50, m. c. 9.69; with

other dona's to const. COTTON ELY, of Ashleyville, H. M. 52 19—320 48
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, College ch. m. c. 9 33
Hadley, Russell Cong. ch. and so. m. c. 25 13
Northampton, Mrs. Lucy Lyman, to const. JOHN PAYSON WILLISTON, and LUCY LYMAN WILLISTON, H. M. 400 00—434 46
Middlesex county.
Auburndale, Cong. ch. and so. 600 00
Cambridgeport, Stearns Chapel m. c. 21 50
Charlestown, 1st Cong. ch. and so. m. c. 16 60
Concord, S. D. Kent, 1.10; a friend, 1; 2 10
Lincoln, 1st Cong. ch. and so. 194 87
Lowell, John st. Cong. ch. and so. 122 20
Natick, Timothy Coolidge, to const. WILLIAM L. COOLIDGE, H. M. 100 00—1,057 27
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. coll. 423.83, m. c. 21.77; to const. E. B. ROCKWOOD, D. S. EATON, S. WRIGHT, and Mrs. LAURA CASWELL, H. M. 445 60
Groton Junction, Ortho. Cong. ch. and so. 3 60
Harvard, Evan. Cong. ch. and so. ann. coll. to const. Rev. GEO. H. PRATT, H. M. 61 94
Leominster, Evan. Cong. ch. and so. 42 50
Pepperell, Cong. ch. and so. ann. coll. 21 60—575 24
Norfolk county.
Dedham, 1st Cong. ch. and so. 129 40
Milton, 1st Cong. ch. and so. 73.70; Mrs. LUCY WADSWORTH to coust. herself, H. M. 100; 173 70
Roxbury, Vine st. Cong. ch. and so. m. c. 45; Eliot Cong. ch. and so. m. c. 11.08; 56 08
West Roxbury, South Evan. ch. and so. m. c. 34 94—394 12
Palestine Missionary Society. E. Alden, Tr.
Braintree, 1st Cong. ch. and so. 17; South Cong. ch. and so. m. c. 5.50; 22 50
Plymouth county.
Halifax, Cong. ch. and so. 15 00
Taunton and vicinity.
Attleboro, Ladies' For. Miss. Soc. to const. ABBY W. CAPRON, H. M. 122 23
Rehoboth, Cong. ch. and so. 20 00—142 23
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Winchendon, Cong. ch. and so. ann. coll. 51.85, m. c. 25.32; 77 17
Worcester co. Central Assoc. E. H. Sanford, Tr.
Boylston, Cong. ch. and so. 25 00
Leicester, Cong. ch. and so. Gents' and Ladies' Assoc'ns and m. c. 534 76
Paxton, Cong. ch. and so. Gents' Assoc. 41.85, Ladies' Assoc. 29.25, less c't. 25c. 70 85
Shrewsbury, Cong. ch. and so. 62 50
Sterling, 1st. Evan. Cen. ch. and so. ann. coll. 52 80
West Boylston, Cong. ch. and so. Gents' Assoc. 24.81, Ladies' Assoc. 20.27, m. c. 16; 61 08
Worcester, Union Cong. ch. and so. (Ladies' and Gents' Assoc. 314.80, m. c. 350.31;) 665.11; Central Cong. ch. and so. m. c. 223.62; 1st Cong. ch. and so. Ladies' Assoc. 180.50; Samuel Pierce, 3; 1,072 23—1,879 22
Worcester co. South Conf. of ch's. W. C. Capron, Tr.
Annual meeting, 35 00

8,519 24

Legacies. Attleboro, Mrs. Polly Blackington, by Edwin French, Ex'r, 100, less tax and express, 6.25; 93 75
Groton, Jonathan S. Adams, in part, by Samuel W. Rowe, Ex'r, 2,000 00
Hadley, Thomas West, in part, per Parsons West, 54 00
Monson, Rev. A. Ely, D. D. by A. B. Ely, 500 00
West Stockbridge, Benj. Cone, add'l, by G. J. Tucker and H. W. Taft, Trustees, 500, less tax, 330; 170 00—2,817 75

11,336 99

RHODE ISLAND.

Barrington, Mrs. S. Dyer, 25 00
Providence, a friend, by the hand of S. S. Wardwell, 25 00—50 00.

CONNECTICUT.

Fairfield co. East Aux. Soc.
Huntington, Cong. ch. and so., Gents' Assoc., 45.43, Ladies' Assoc. 29.41; 74 84
Sherman, Cong. ch. and so. 26 50
Stratford, G. Loomis, 5 00—106 34
Fairfield co. West Aux. Soc. A. E. Beard, Tr.
Bridgeport, 2d Cong. ch. and so. 175 00
Fairfield, 1st Cong. ch. and so. ann. coll. 228 53
Southport, Cong. ch. and so. m. c. 10 00
Westport, Cong. ch. and so. of Green's Farms, 150 37—563 90
Hartford co. Aux. Soc. E. W. Parsons, Agent.
Canton Centre, Cong ch. and so. coll., Gents' Assoc. 57.25, Ladies' Assoc. 49.70; 106 95
Granby, Cong. ch. and so. 58 28
Hartford, Centre Cong. ch. and so. (coll. [of wh. from L. Barbour, to const. D. W. BRIGHAM, H. M. 100; H. L. Porter, to const. Rev. BENJ. A. DEAN, Zumbrota, Minn., H. M. 50;] 1,704.64, m. c. 15.85;) 1,720.49; South Cong. ch. and so. to const. Rev. E. P. PARKER, LEWIS SKINNER, T. H. WELLS, and C. T. WEBSTER, H. M. 431,45; 2,151 94
Harwinton, Cong. ch. and so. with prev. dona. to const. WILLIS CATLIN, H. M. 80 00
South Glastenbury, A lady, 20 00
Westford, Cong. ch. and so. 6 00
West Hartford, Cong. ch. and so. 263 08
Willimantic, Cong. ch. and so. m. c. 33 22—2,719 47
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 80 95
Cornwall, Cong. ch. and so. 85 00
Goshen, Cong. ch. and so. 84 00
Litchfield, Cong. ch. and so. coll. 270.01, m. c. 17.54; 287 55
Morris, Cong. ch. and so. coll. 120.60, m. c. 12; 132 60
New Preston Village, Cong. ch. and so. with prev. dona. to const. Mrs. A. A. UPSON, H. M. 85 00
Northfield, Cong. ch. and so. 14 47
Thomaston, Cong. ch. and so. ann. coll. 213 87
Washington, Cong. ch. and so. 170 03
Woodbury, North Cong. ch. and so. 65 00
Anniversary contribution 33 07

1,251 54
Less for advertising, &c. 5 07—1,246 47
New Haven City. F. T. Jarman, Agent.
North Cong. ch. and so. m. c. 12.64; Davenport, Cong. ch. and so. m. c. 9.59; United m. c. 6.90; 29 13
New Haven co. East. Aux. Soc. F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. 102 45
Guilford, Mrs. Joel Tuttle, to const. Mrs. ANNIE E. DUDLEY, H. M. 100 00—202 45
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Treasurers.
New London, 1st Cong. ch. and so. ann. coll. (of wh. from Mrs. Robert McEwen, to const. L. AUGUSTUS SMITH, Honolulu, S. I., H. M. 100, A friend (add'l) for China, 50;) 926 54
Norwich, Broadway Cong. ch. and

so. (coll. in part, 397.40, m. c. 9.34:) 406.74; 1st Cong. ch. and so. (ann. coll. 149.50, m. c. 26.95;) 176.45; 2d Cong. ch. and so. m. c. 19.39; 602 58–1,529 12

6,396 88

Legacies.—Haddam, Clarrissa Braiuard, by Coleman Clark, Ex'r, 100, less tax, 6; 94 00

6,490 88

NEW YORK.

Buffalo and vic. H. Stillman, Agent, Buffalo, North Pres. ch.—A friend, at m. c. 51 00

Monroe co. and vic. William Alling, Agent.
Brockport, Pres. ch. 139 68
Rochester, Central Pres. ch. m. c. 157 05—296 73

New York and Brooklyn, Agency of the Board, Bible House,—
Of wh. from South Pres. ch. (Brooklyn), 141.97; 3d Ave. Miss. Chapel, special cont. for China, 100; 1st Pres. ch. (Williamsburgh) 65; The Church of the Covenant, C. Butler, 50; 4th Ave. Pres. ch. m. c. 25.83; Union Theol. Sem. m. c. 22.60; Mercer Street Pres. ch. m. c. 21.30; J. S. and C. E. Pierson, 50; 520 81

868 54

A disciple of Jesus, for Turkey, 53 68
Auburn, A friend (gold sovereign), by Rev. S. W. Boardman, 6 80
Bergen, Cong. ch. and so. 41 00
Butternuts, Ladies' Miss'y Soc. 10 00
Cherry Valley, Pres. ch. coll. 40; Kate Roseboom, 30; 70 00
Clarkson, 1st Cong. ch. and so. 34 36
Cortu, Pres. ch. m. c. 15 00
Durham, 1st Pres. ch. m. c. 10 50
Fairport, Cong. ch. and so. 15 50
Fayetteville; Pres. ch., to const. S. J. Wells, H. M. 100 00
Fredonia, E. S. E. 1 00
Gloversville, Cong. ch. and so. ann. coll., in part, of wh. from Charles Mills, 100, D. C. Mills, 100, Clinton Leonard, 25, Geo. Howe, 10, H. M. Leonard, 10, J. McDonald, 5, Mrs. Hildredth, 5, A. Leonard, 5, N. Belden, 5; 272 00
Groton, J. C. T. 2 00
Hancock, Cong. ch. and so. 20 00
Haverstraw, N. and L. 2 00
Hector, Pres. ch. 20 31
Irvington, Pres. ch. 250 00
Kiantone, Cong. ch. and so. m. c. 5 00
Lisbon, Cong. ch. and so. 30 00
Lockport, 1st Pres. ch. m. c. 65 00
Lyndonville, Pres. ch 15 40
Lyons, Ladies of 1st Pres. ch. 38 25
Marathou, Pres. ch. ann. coll. 16 00
Meridian, Pres. ch. 20 00
Middletown, Pres. ch. 60 00
Newark Valley, A. B. 5 50
Otisco, Mrs. Olive S. Frisbie, 20 00
Port Richmond, T. S. Goodwin, 5 00
Prattsburgh, Pres. ch. L. Waldo, 10 00
Rochester, Brick Pres. ch., in part, 84 78
Sayville, Rev. H. Clark, 5 00
Schenectady, Pres. ch. 78.50, Elisabeth Burt, 10; 88 50
Youngstown, Pres. ch. N. R. Davis, 5 00–1,397 58

2,266 12

Legacies.—Albany, Anthony Gould, by William Gould, Ex'r, (prev. received 18,500;) 10,378 89
East Bloomfield, Uri Beach, add'l, by Geo. Rice, Ex'r, 50 00
Fayetteville, J. O. Shipman, by Mrs. Rachel Shipman, Ex'x, to const. Mrs. Rachel Shipman, Mrs. Jane G. Pratt, and Rev. C. Hatch, H. M. 500, less tax, 30; 470 00–10,898 89

13,165 01

NEW JERSEY.

Mattituck, Pres. ch. 13 00
Mendham, 2d Pres. ch. 124 25
Monsey, Mrs. Jamison. 5 00
Newark, 1st Pres. ch. 371.52; S. P. Smith, 100; 471 52
Orange, 2d Pres. ch. (of wh. from F. Lyman, 100, J. L. Halsey, 50;) 490.76; Valley church, 251.59; 742 35
Rockaway, Pres. ch. to const. Rev. O. H. P. Deyo, H. M. 110 00
Stanhope, Pres. ch. 15 00
Wantage, 2d Pres. ch. 37 00
Whippany, Pres. ch. 82 00–1,600 12

PENNSYLVANIA.

By Samuel Work, Agent,
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Philadelphia, Clinton Street Pres. ch. Kate M. Linnard, to const. Rev. Alfred Elwyn, H. M. 100; Trustees of the Presbyterian House, by J. C. Farr, Tr. 60; Walnut Street Pres. ch., Mrs. Samuel Field, 25; 185 00
West Nantmeal, Pres. ch. 25 00
Williamsport, 2d Pres. ch. 150 00—370 00
A friend, 50 00
Edinboro, Mrs. J. R. Taylor, found in the pocket of her son Milton, after he was killed at Gettysburg, 10 00
Harford, Cong. ch. and so., balance, 80
Lock Haven, G. B. Perkins, 1 29
Philadelphia, J. D. L. 50 00
Pittston, Mrs. Harriet Strong, 10, Mrs. H. H. C., 5; 15 00
Susquehannah Depot, 1st Pres. ch. ann. coll. to const. Jacob Schlager, Lanesboro, H. M. 116 07
Ulysses, 1st Pres. ch. 4 00—247 16

617 16

Legacies.—Philadelphia, Mrs. Mary Carsweil, by Jonathan Robinson, Ex'r, 150 00

767 16

DISTRICT OF COLUMBIA.

Washington, Western Pres. ch. 20 00

VIRGINIA.

Fort Monroe, Mrs. D. V. Purington, 1 00

TENNESSEE.

Lookout Mountain, Educational Institutions, m. c. 3.55, Base-Ball Club, 1; 4 55
Mount Horeb, Pres. ch. 90 75—95 30

OHIO.

By William Scott, Agent,
Cincinnati, 3d Pres. ch. m. c. 17 68
Cleves, C. Yates, 5 00—22 68
Clarksfield, Spelman Pelton, 10 00
Crab Creek, Welsh Cong. ch. and so. 11 50
Delaware, Welsh Cong. ch. and so. 10 75
Kingsville, Pres. ch. 15 90
Troy, 1st Pres ch. to const. Caroline I. Cottingham, H. M. 172 00
Wellington, 1st Cong. ch. and so. 74 00
Wilkesville, Pres. ch. balance of coll. 19 00—313 15

335 83

INDIANA.

Delphi, Pres. ch. 26 00
Marion, Pres. ch. 18 00
Mount Vernon, Pres. ch. 3 70—47 70

ILLINOIS.

Alton, Pres. ch. 82 15
Altona, avails of box of honey, 3, family collection, 1.30; 4 30
Batavia, Cong. ch. and so. 40 00
Cerro Gordo, Pres. ch. 11 00
Freeport, 1st Pres. ch. 100 00
Griggsville, 1st Cong. ch. and so. 23 00

Malden, Cong. ch. and so. 76 67
Oak Park, ch. and congregation, m. c. 8 05
Pana, Rev. J. S. Walton, 10 00
Payson, Cong. ch. and so., to const. Mrs. M. A. P. Robbins, H. M. 110 60
Rockford, 1st Cong. ch. and so. 62 50
Rock Island, 2d Pres. ch. 17 00
Viola, Rev. A. L. Pennoyer, 5 00
Wataga, Cong. ch. and so. 25 00—575 27

MICHIGAN.

Allegan, Cong. ch. and so., Mr. and Mrs. Stiles, 1 50
Fenton, 1st Pres. ch. 21 00
Jonesville, Pres. ch. 10 00
Mason, Rev. H. Kittredge, 20 00
Vermontville, Annie M. Benedict, 5 00—57 50

Legacies. — Pontiac, Mrs. Nancy Bagley, by Mrs. N. G. Davis, 50 00

107 50

MINNESOTA.

Cottage Grove, Cong. ch. and so. 5 50

IOWA.

Ames, Cong. ch. and so. 6 00
Grinnell, Cong. ch. and so., 35; Mrs. Harriet Taylor, 5; 40 00
Independence, S. W. Noyes, 5 00—51 00

WISCONSIN.

Fort Atkinson, Cong. ch. and so. m. c. 5 50
Lake Mills, Cong. ch. and so. m. c. 13 00
Oconomowoc, Cong. ch. and so. 20 00
Pardeeville, Pres. ch. 5 00
Shullsburg, Cong. ch. and so. 5 05
Stevens Point, Pres. ch. 20 00
Turtle, "L. A." 10 00—78 55

CALIFORNIA.

Fort Jones, I. Titcomb, 7 10

COLORADO.

Colorado City, Samuel Slick, 5 00

CANADA.

Eaton, Cong. ch. and so. 23 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Zulu Mission, Umvoti, m. c. 29 89
Ifumi, m. c. 6 38—36 27
China, Foochow, m. c. coll., 15, gold, 22 53
Peking, S. Wells Williams, L.L. D, to const. Prof. James D. Dana, Yale College, N. Haven, Conn., and Mrs. Clara C. Williams, Harpoot, Turkey, H. M., 200 00—222 53
Dakota Mission, Niobrara, Nebraska, Pilgrim church, 10 00
India, Mahratta Mission, Capt. Drummond, 91; Col. Montgomery, 17.50; E. T. Candy, 14; Col. Westropp, 7; Mr. K. 3.50; Capt. Smith, 8.40; J. Williamson, 14; J. Lodge, 7; Ibrahim, 7; A friend, for sch. at Loni, 10.50; Native churches, m. c. 13.06; ann. meeting and coll., 18.48; 211 44
Rahuri, Rev. H. J. Bruce, to const. Mrs. Hepsie P. Bruce, H. M. 100 00—311 44
Persia, Oroomiah, Golden Chain Miss. Soc. of Female Sem., for Micronesia, (4, gold), 5.60; Sooldooz and Ardeshai, for Bibles in India, (2.10, gold) 2.94; 8 54
Turkey, Harpoot, Rev. H. N. Barnum, 20 00

608 78

MISSION SCHOOL ENTERPRISE.

Maine. — Casco, Cong. s. s. 5; Unity, Lucy M. Murch, dec'd, 1.01, Olive Parkhurst, 20c.; Vassalboro, Cong. s. s. 1.40; 7.61
New Hampshire. — Colebrook, Cong. s. s. 20; Fisherville, Cong. s. s. for sch. of Rev. H. J. Bruce, India, 55; West Concord, Cong. s. s. 5; 80 00
Vermont. — Randolph, Cong. s. s. 5; Salem, Cong. s. s. 3; Westhaven, Cong. s. s. 2; West Randolph, Cong. s. s. 5; 15 00
Massachusetts. — Brookline, two little girls, 50c.; Chicopee, Frankie Pease, dec'd, 1.55; Enfield, Cong. s. s., for sch. of Rev. H. J. Bruce, India, 20.50; 22 55
Rhode Island. — Tiverton, Cong. s. s. 12 00
Connecticut. — Portland, 1st Cong. s. s. 18.35; Preston City, Cong. s. s. 24.35; 42 70
New York. — Freedom Plains, Pres. s. s., for Miss Rice's sch., Oroomiah, 20; Greenport, Pres. s. s. in part, 30; 50 00
New Jersey. — Madison, Pres. s. s. 69 96
Pennsylvania. — Hartsville, Neshaminy Pres. s. s. 2.85; Philadelphia, Cedar st. Pres. s. s., for sch. in Syria, 20; "Van Horn Run," s. s., for sch. in China, 5; 27 85
Ohio. — Athens, Pres. s. s., for Rev. J. K. Greene's sch., Turkey, 12.50; Cincinnati, 6th Pres. s. s. 2.27; Solon, Cong. s. s. 15; 29 77
Indiana. — Greencastle, 1st Pres. s. s. 1 75
Illinois. — Batavia, Morning Star Miss'y Soc. of Cong. s. s., for Rev. L. Bissell's sch's, India, 35.39; Pana, 1st Pres. s. s., with prev. dona. from the church, to const. Rev. Wm. P. Gibson, H. M. 4.40; Sterling, Cong. s. s. 16; 55 79
Michigan. — (Linden Pres. s. s. 3.71, Medina Pres. s. s. 11.81, Springfield Pres. s. s. 4; these three am'ts were incorrectly reported in October "Herald," as from Illinois) — Springfield Pres. s. s. add'l, 10 00
Minnesota. — Bloomington s. s. 32.27; Mazeppa, little girl, 50c.; 32 77
Foreign Lands and Missionary Stations. — China, Foochow, "Imperial Maritime Customs," for girls' sch., 60, gold, 87 00

544 75

Donations received in October, 22,746 64
Legacies, " " " 14,010 64

36.757 28

☞ **Total, from Sept. 1st, 1867, to Oct. 31st, 1867, 55,035 98**

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

IOWA. — Muscatine, German Cong. s. s., add'l, 1.

NEBRASKA. — Weeping Water, Cong. s. s., add'l, 2.

FOREIGN LANDS AND MISSIONARY STATIONS. — Mahratta Mission, Ahmednuggur, India, — contributions 25 rupees, 17.50; Nestoria Mission, Oroomiah, Persia, Little Sarra, 42c., Hormezd and Nevea, of Aubai, 42c. — 18.34,

Amount received in October, 21.34
Previously acknowledged, 28,289.59

☞ **Total, to Oct. 31st, 1867, 28,310.93**

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